2: Lévi-Strauss E-5 (1938-1939)1948
SP17 Nambicuara SP17

533 **Music and dance.**—Music is clearly tonal, with melodic structures easy to identify. The end of a melody is usually marked with several shrill sounds which are repeated after each coda. Music is both instrumental and choral and usually accompanies dances.

535 Dances are performed under the leadership of the chief. Men and women stamp rhythmically on the ground while turning in a circle. Usually, dancers close one nostril with the left hand to make their singing nasal. Only men perform war dances, forming one or more rows and stepping forward and backward in front of the leader. In the second phase of the dance, they attack a post, a symbolical enemy, with bows and arrows, and clubs. Most of the dances and songs are connected with hunting or seasonal ceremonies, but they may be used at any time for mere entertainment.

534 **Musical instruments.**—Flageolets have four holes and an air duct; three are usually played together, accompanied by a rhythm trumpet made of a piece of bamboo with a hollow calabash fixed to its bottom. Nose flutes (pl. 36, *top, right*) are made of two pieces of calabash glued together with wax and pierced with three holes. One hole is blown with one nostril while the other nostril is closed with the thumb; the other two holes vary the notes. Nose flutes are also played in unison. Double and treble whistles have the air duct cut in the middle of the pipe, so that they can be blown at either end. Panpipes (pl. 36, *bottom, left*) are of two kinds: the common type has five pipes; the other type consists of two or three reeds cut obliquely at the mouth-end. All pipes produce approximately the same note in the latter.

272 273 **Drinks and narcotics.**—Drinks are made with crushed manioc or maize mixed with water, or of palm fruits, especially *Mauritia* sp., *Acrocomia* sp., and *Ormocarpus dirichlae*. A slightly alcoholic beverage is prepared of wild pineapples mixed with water.

276 The *Nambicuara* are ardent smokers. They cultivate a tobacco with tiny leaves, which they dry between two pieces of wood, crush with their hands, and store in small calabashes. Cigarettes are rolled in special leaves and tied with grass.

MAGIC AND RELIGION

771 The *Nambicuara* believe in the existence of a diffuse power or substance which may occur in objects and in living beings. It is manifest mostly in poisons, some of which are real (see Weapons, p. 366), some purely magical. To the latter belongs the rosin of the barrigudo tree (a Bombacaceae), which is kept in tubes like the true poisons. When thrown by a special technique at an enemy, it is believed to make him swell like the trunk of the tree and die.

776 There are also dangerous spirits of the bush and of water, which may appear in the shape of an animal, especially the jaguar, or in a

5:Roquette-Pinto E-4 (no date)1913 SP17 Nambicuara SP17

Abstract.

Little has hitherto been known of the Nhambiquára who inhabit the valley of the Juruena and are spread thence to the rivers Sararé and Galéra, affluents of the Guaporé. In 1909, an official Brazilian explorer, Colonel Rondon, during his journey in the interior of Matto Grosso, was able to enter into friendly relations with them, collecting ethnological objects, and gathering information of their life, geographical distribution and customs, with those also of the Parecí.

The Parecí give the names Uáikoákorê and Ouihanierê to the Nhambiquára, thus dividing them into two groups. Individuals of the latter group have darker skins and are more warlike. Colonel Rondon appears to have cleared up the meaning of the name Kabixí, which has been a cause of confusion, as often happens with collective names like Bugre, Tapuya, Guaycurú and others. The dwellers in Villa Bella (Matto Grosso) were accustomed to call Kabixí those Indians whom the Parecí called Uáikoákorê, and who, as now stated, are Nhambiquára. This name of Uáikoákoré is given by the Parecí of the sub-tribes Kazinitî and Uaimaré of the rivers Arinos, Sacuriú-iná, Tahura-iná and Timalatia to their kindred of the Kozárini group who inhabit the upper parts of the Rio Verde, the Juba, Cabeçal and Jauxú. The term Kabixí is derogatory, implying an inferior condition.

The Nhambiquára are usually of medium height; they have large teeth, the abdomen rather prominent, muscular thighs, slender legs and well made feet. They perforate the nostrils, the nasal septum and the ear-lobes. Through the holes made in the nose they pass small pieces of wood, and from the ear lobes they hang ornaments made of small beads of coconut. They wear armlets, braceleta, leg ornaments and head collars made from the fruit of the mbacúba. They live by the chase, but also plant maize, yams, potatoes, mandioc, and beans. They smoke leaves similar to Brazilian tobacco and do not use hammocks but sleep on the ground, like the Campa-atziri and the Amúsas of the Gran Pajonal.

In the collection made by Colonel Rondon for the National Museum at Rio de Janeiro there is an alimentary paste similar to the Kêtêhê of the Parecí, made from pounded mandioc. The native *breu* or bitumen is used with string to fasten arrow points to their shafts. It appears to be a mixture of Oanini and wax, and is preserved in leaves of the Malá-malá palm. It melts at a very low temperature.

To fell trees a stone axe, fixed in a wooden handle by means of cord and bitumen, is used. The Indian who succeeds in felling certain trees with this primitive instrument receives as reward an arara or mutúm feather for a nose-ornament. Such a decoration is usually reserved for warlike prowess among the natives of Brazil. The bows are large, strong, of red wood and well-polished, with semi-cylindrical transversal section. Those in the Rondon collection vary from 1m. 80 to 2m. 26 in length. To draw an arrow of 50cm. between the larger bow and its string of tucum a traction force of 60 kilos. is necessary, as verified by the dynamometer. There are five types of arrows. They have two musical instruments, one, a double flute made of two pieces of bamboo tied together, the other, two concave disks of calabash, about 8 cm. in diameter, united at the edges by a strip of Malá-malá and breu. The upper disk has three orifices.

824 It is a curious fact that palm cabbage (palmito) is not utilized by the Serra do Norte Indians. Gabriel Soares [234] made it clear in 1587 that the aborigines of the coast prized the leaf buds of the palm tree: "Stupendous palm cabbages, five or six spans in length and as thick as a man's leg, are extracted from the buds of these palms."

273 Pineapple wine was a common beverage, for Soares goes on to say: "The nature of this fruit is hot and humid, and it is very harmful [278] to those with open wounds or sores; the same pineapples, when green [757] are good for curing sores, for their juice eats away all the rotten and putrid flesh, and the aborigines know this; in such wise does this fruit [296] eat away, that they use its rind to wipe off the rust from their swords and knives and to remove the stains from the clothes they wash; when ripe, the juice is used by the Indians to make a wine which inebriates them; to this end they pluck the fruit not quite ripe, on account of its being more sour..."

263 The Indians of the Serra do Norte found our salted food unpleasant. They often refused the plates we set before them, giving us to understand that it was the salty flavor which led them to behave in this manner.

262 Milk (condensed milk) was also rejected in the beginning; they would make a face and say that it was human milk and therefore repulsive: [235] "Anungçú!"

261 One must know the Indians' gluttony, their insatiable hunger, their continual, unfailing, artless, persistent animus devorandi, fully to comprehend the disgust which led them to such a renunciation.

262 The children are given to eat of everything; no matter what 855 goes into an Indian's mouth, there is always a crumb for the little one who walks beside him or rests in his arms.

276 Even the stimulants they use--tobacco, for instance--are shared 855 with the children. More than once I had the opportunity to observe Indians giving cigarettes to children under two. (1)

[113]

1. Cf. E. Roquette-Pinto, "A condição da criança entre os Indios do Brasil [The Status of the Child Among the Indians of Brazil," Primeiro Congresso Americano da Criança [First American Congress on Childhood] (Tucumán, 1916).

7:Roquette-Pinto--30B E-4, 5 (no date) 1938 SP17 Nambicuara SP17.
(ca. 1912)

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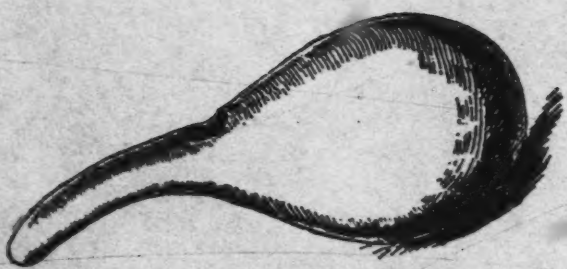

Fig. 28. Tobacco gourd.

261 which they covered themselves, squatting in a circle beneath the leaves and singing all the while. After a long time they rose, and with the branches still tied to their backs they started dancing around their catch, which was later carved.

115 Unhappily, Gouveia was of an amazing inadequacy. He had lived among them, a captive, for six months; he had actually married an Indian woman, who had tried her best to teach him the language of her forefathers. Yet in the end he fled, bringing back only the vaguest sort of information such as the above, which nevertheless I have deemed proper to record here.

276 Of the stimulants customarily used by primitive peoples, tobacco is the most important [among the Nambicuara] aside from those alcoholic beverages which have already been mentioned.

I have stated earlier that they dry the leaves between two pieces of wood which they stick into the house thatch; when they wish to smoke, they take a leaf and crumble it between their fingers, rolling up the dust in another leaf plucked from a tree which the Cocozu call enandzú.

[238] They also keep tobacco by reducing the leaves to dust which they store in special gourds.

[Fig. 28]

[[77]] Prior to the arrival of the Rondon Commission, the pipe was unknown among the people of the Serra do Norte. Even today they do not like it and prefer their cigarettes, which are small and quite unlike the huge rolls of some Amazon tribes. [Fig. 30]

Their tobacco (Nicotiana tabacum) is mild and pleasantly scented. On journeys they always carry gourds filled with tobacco dust, or sticks with tobacco leaves; if they feel like smoking somewhere along the way, they stop and form a circle. They proceed as if they were about to have a meal and kindle a small fire. When the cigarettes are finished they continue on their way.

They are extremely fond of our roll tobacco, especially when made into cigarettes with pieces of newspaper...

291 The Indians of the Serra do Norte go naked. Both men and
184 women wear a straw cord around the hips. The Cocozu wear bands of embira around the wrists and upper arms, below the knees and

[238]

●276

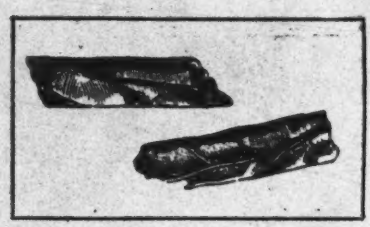

Fig. 30. Etú--Serra do Norte Indian cigarettes.